December 1
1927

THE LATTER-DAY SAINTS'

MILLENNIAL STAR

ESTABLISHED IN 1840

"O then despise not, and wonder not, but hearken unto the words of the Lord, and ask the Father in the name of Jesus for what things soever ye shall stand in need. Doubt not, but be believing, and begin as in times of old, and come unto the Lord with all your heart, and work out your own salvation with fear and trembling before him." BOOK OF MORMON, MORMON 9: 27.

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UPHOLD THE LAWS OF GOD AND THE STATE*

PRESIDENT ANTHONY W. IVINS

I WOULD BE very happy, my brethren and sisters, if I were able to impress upon this congregation of Latter-day Saints, and upon those who may be present who are not identified with the Church, the vital importance of that part of the remarks just made by the President of the Church which refers to our obligation to magnify, uphold and sustain the civil law by which we are governed in our temporal affairs.

THE COVENANT PEOPLE

I have made, while sitting here upon my seat and listening to the President, some notes which I desire very briefly to call to your attention. To me the establishment of the Government of the United States, and the development of this nation of which we are citizens, did not come by chance, but was a thing of destiny, just one of the incidents connected with the development of the purposes of the Lord in the consummation of His great plan, looking to the redemption of His covenant people, coming in the time in which it was to come, developing as He decreed it should develop, and accomplishing, notwithstanding all of the weaknesses and shortcomings of its people, the purposes for which it was intended.

*Address delivered at the opening session of the Ninety-eighth Semi-annual Conference, in the Tabernacle, Salt Lake City, Utah, October 7th, 1927.

It had its inception more than four thousand years ago, when the Lord called Abraham from his home in Chaldea and entered into covenant with him, which covenant was to be everlasting, that He would make of him and his descendants a great people, and that through them all the nations of the earth should be blessed. It is a long time to go back, four thousand years, and the time which is alloted to me would not justify an effort upon my part to do so. It is sufficient for me to state to you, and this can be definitely and fully demonstrated, that the history of the Israelitish people from that time until the present brings us step by step to the condition which we occupy to-day. The way is clearly marked; the path in which they have traveled in the past, as well as the road which will lead to the consummation of this covenant which God entered into with them, is plainly outlined in the scriptures which we have before us.

FOR ALL MANKIND

The coming of Columbus to this continent was not a thing of chance. It had been foreseen and foretold by the prophets of God. The coming of the Pilgrim Fathers to New England, of the Dutch to New York, and the cavaliers of the Old World to Virginia, was not a thing of chance; it was just the chosen combination of men and women who were calculated to make up the composite government which was established at the time of the adoption of the Constitution of the United States. They were prayerful people; they were people who had faith in God; they prayed to Him, and their prayers were answered; and, as stated in the scripture which the President has read, it was under the Lord's inspiration that these men were moved upon to give us this government under which we have so rapidly and wonderfully developed. It was not to be a government of Englishmen, nor of Dutchmen, nor of royalty represented by the cavaliers, nor of French people who were in Louisiana and to the north of us in Canada, but a government designed for the benefit of all mankind, a government which was to make all people equal under the law.

CHURCH AND STATE

The beginnings of it in this dispensation were had when Martin Luther struck from the people of the Old World the shackles which had bound them to a policy by which the Church sought to dominate the State and government in civil as well as religious affairs—a thing which the Lord has told us is not His will, but that we are responsible to Him for our faith, for the morality and the righteousness of our lives. He has told us just as definitely that we are responsible to the civil law so far as the control of our temporal affairs is concerned. What could be accomplished without the proper administration of civil law? There would be

no protection for society; the weak would be subject to the power of the strong, to prevent all of which the fundamental laws of our country have been enacted by wise men. How wisely the constitutional law of our country has been framed! It provides for a legislative body to carefully study and enact the laws. These men are not to execute the laws that they themselves make—it would be a dangerous thing—but an administrative department of government is provided, which is to execute and administer the law enacted by the legislative body. They are just laws. It may be that laws have been enacted which were in a sense undesirable, but a way is provided by which they may be abrogated or amended, and that is the proper mode of procedure.

GLADSTONE ON THE CONSTITUTION

I desire to quote what William E. Gladstone, one of the greatest of our modern statesman, says in regard to the Constitution of the United States:

> The Constitution of the United States is the most wonderful work ever struck off at a given time by the brain and purpose of men.

And he speaks truly; it was the work of God, His wisdom being manifested in the men who created it and brought it forth. Gladstone was right.

Now what is the necessity of calling attention to this matter at this particular time? I believe that we who are present know that the necessity does exist. You only need to read the reports that come to us from various parts of the United States and from our own state and county. There is sufficient evidence to demonstrate that lawlessness is running riot. Men go boldly and unmasked, and shoot their way into the treasure houses of this country, killing if law-abiding men stand in the way, in order that they may carry away that which does not belong to them. Men violate, unblushingly, the laws of chastity and virtue, which are the very foundation upon which all good governments stand. Men holding public office violate that trust which has been reposed in them by the people, and themselves stand out as violators of the very law that they are appointed to magnify and uphold. Only this morning you who read the papers saw an account of one of the most atrocious crimes that could be perpetrated, said to have been perpetrated by an official who had been appointed to administer the law, not to violate it, in which at threat of life he takes a woman into an automobile, carries her away to a secluded place and there keeps her during the entire night. I have passed a good part of my life among uncivilized people; I have been with Indian tribes from the Canadian border to the interior of Mexico, and I have never in my experience encountered a tribe of Indians who would tolerate lawlessness of this character in the indifferent manner

that we do. Men are arrested; prosecution is sought; the best legal talent available is called in for their defense, and there is scarcely one chance in ten that they will be convicted. Witnesses unblushingly perjure themselves, while attorneys who pose as respectable members of society, with full knowledge of the facts, encourage them in it.

Officials who conscientiously endeavour to execute the law are beset with vexatious lawsuits, the money for which is furnished by lawless people, until they are driven from office.

CHOOSE MEN OF INTEGRITY

I do not refer to local conditions alone; there is need to call the attention of the people of the United States, of our own state, of this entire intermountain country, to the necessity of following the admonition of the Lord in the scripture which has been read to us that in the selection of men who are to administer the law we should choose men of integrity; and there are plenty of such men, many of whom are now in public service. Do not understand me to imply that there is not integrity in the administration of our public affairs, but by some means rogues slip in under the shadow of good men before their character becomes known.

I speak plainly upon this subject, my brethren and sisters, because it appears to me to be vital to our welfare. I do not direct my remarks to Latter-day Saints alone, but to people of all creeds and professions of faith, or of no faith at all. I know that politics has been held up to us as a thing so sacred that the Church has nothing to do with it, and should not refer to it. I ask you, in heaven's name, what is the calling of the Church if it is not to oppose lawlessness and crime and seek to establish righteousness, if it is not to stand firm for the proper administration of the law, and to oppose violation of it that peace and prosperity may abide with the people of our country, which can be had under no other conditions?

I wish that the people of the world could be made familiar with the contents of the Book of Mormon, this American scripture which has been before the world during a century of time. It outlines the destiny of this nation, tells it as plainly as history will tell it after its destiny is accomplished. It makes very plain this fact: If the government is to be perpetuated, as it may be, if it is to endure as God has decreed that it may, it can only be by service to the God of the land, who is Jesus Christ, our Lord and Master. That is definitely decreed.

AN APPEAL TO THE WORLD

I appeal to good people everywhere, not to any political party, not to any particular church, but to all people, to use their influence to bring to pass righteousness in the administration of

the civil affairs of our country, and I make this appeal to both the Church and the State, for both need it. Do men preach righteousness who themselves violate the civil law? Ask the preachers of to-day for the answer. Do men standing in high places in governmental affairs violate the law? Go back to Washington and investigate. How can we expect, as this statesman from whom the President has quoted asks, that the common people, one of whom I am, who look to their leaders for example, shall honour and obey the law when they see it constantly violated in higher callings of life? Violation of the law is an evil under any circumstance, but when the law is violated by people who are chosen to maintain and administer it, it becomes a double offense in the sight of God and man, because a man not only becomes a violator of the law, but he breaks the trust reposed in him, the trust which his fellow-citizens have reposed in him and which he has sworn to discharge. He thus becomes doubly guilty.

THE SALVATION OF THE NATION RESTS WITH THE PEOPLE

My brethren and sisters, I shall not prolong my remarks. We leave this question with you. We want you to understand that the salvation of this nation rests in the hands of its citizens, not in the hands of those who control its civil affairs at present, but those who hold the franchise and are to exercise it in the future. It appears to me that if the importance of this were understood, greater care would be exercised in the selection of men for public office.

There are enough of such men, and to spare, to administer our public affairs. There are good men, honest men, in all political parties, and associated with all churches, and many who are allied with neither party nor church. I do not appeal to any particular group of people, but to Christian people the world over. I appeal to you to teach and practise righteousness and purity of life.

Do you know what those Indians to whom I have referred would do with a woman who violated the law of chastity? They would split her ears and cut her hair in such manner that she would be recognized for what she is wherever she went. They would never allow her to marry in the tribe again; and the man who would be guilty of such offenses as are almost daily committed in our communities would be put to death. It may have been a barbarous law, but it kept those people free from the sin of immorality until they were corrupted by the white man who came among them and introduced his more civilized mode of life.

God bless you, my brethren and sisters. May His Spirit be with us during the sessions of this conference.

The report made by the President indicates to you that the Church is developing, it is progressing. Word comes to us from

one of the missions of the United States that more than fourteen thousand copies of the Book of Mormon have been distributed by the Elders of the Church in that mission during the present year. It is a wonderful thing; it is a wonderful achievement, indicating that the people of the United States are becoming interested. They are beginning to understand the Church of Jesus Christ of Latter-day Saints, what it stands for, what it lives for, and what it is willing to die for to the last man if necessary. The constitutional law which God has given us for our guidance has made us through observance of it the dominant nation of the world to-day. I pray for God's blessings upon the government, its president, its legislators, upon the state government, its governor and its officers who have been chosen, those who seek to administer the law in righteousness. May God bless and give them success, I pray, through Jesus Christ. Amen.

THE DIVINITY OF JESUS OF NAZARETH*

In Latter Days

For long centuries, beginning sometime subsequent to the Apostolic ministry on the Eastern Continent and the rise and decline of the Church of Christ in what we now call America, a dense cloud of spiritual darkness enveloped the people of the entire world. This came upon them through disobedience to the laws of God and as a result of men building up churches unto themselves without the authority of the Holy Priesthood. The period may properly be called the night of the great apostasy. As in some earlier epochs, the people had ceased to know God, and, indeed, had come very generally to regard Him as a shapeless "It" without body or parts or material existence. No wonder man-made churches multiplied apace, and that wrangling sects contended with one another in religious matters.

A studious reading of early scriptures shows that this condition had been foreseen and provided for. The world was not to be forever left in darkness; a great light was to break forth in the Lord's time; the everlasting Gospel was to be preached anew by authority, and the Church of Jesus Christ was to be again established on the earth never to be thrown down.

In the year 1820 there was a condition of great religious excitement and contention in the northern part of the State of New York and adjoining sections. A boy named Joseph Smith, Jr., then in his fifteenth year, was greatly troubled over this

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*This article is for use in the course of study of the Relief Societies on the first meeting night in December.

confusion, reasoning well that the many hostile sects and churches could not all be right, and feeling strongly that peace and enlightenment should characterize the Church of Jesus Christ.

In his troubled state of mind he was greatly impressed by a passage in the Epistle of James:

> If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.—James 1: 5.

He acted upon the instruction there found, and on the morning of a beautiful day in the early spring of 1820 he went into the woods and knelt in prayer, humbly pleading for light and guidance, his great desire being to know which of the many churches was right, and which he should therefore join.

After a valiant struggle with evil influences, he saw, descending in light and glory, two Personages, whom he afterward came to know were the Eternal Father and His Son Jesus Christ. The Father, pointing to the Son, said to Joseph: "*This is My Beloved Son. Hear Him!*" The Personage thus indicated informed Joseph that he should join none of the sects of the day, for all of them had departed from the true Gospel, for, the Son Jesus Christ continued: "they draw near to me with their lips, but their hearts are far from me; they teach for doctrines the commandments of men, having a form of godliness, but they deny the power thereof."

The difference between the form of godliness and the power thereof is plain to any earnest thinker. The first may involve ceremonies and outward performances, while the power of godliness implies the authority to preach and administer the doctrines and ordinances of the Church of Christ.

Thus, after long centuries of silence, so far as we have any record of direct communication from God to man, the voice of the Lord was again heard; and once more was knowledge given to man that both the Eternal Father and His Son Jesus Christ were Personages after whose image and likeness man has been created.

We have learned of earlier instances in which the Father proclaimed from heaven that Jesus Christ was indeed His Beloved Son, but in this latter-day manifestation, the most glorious on record, both the Father and the Son appeared in visible presence to a mortal, and he a boy, who was humbly but most earnestly seeking for the truth.

A few years later, in September, 1823, an angel appeared to Joseph Smith, in the investiture of heavenly light and glory, and revealed to him the resting-place of certain plates whereon was engraved the record we now know as the Book of Mormon, and other records not yet translated.

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THE LATTER-DAY SAINTS' MILLENNIAL STAR

THURSDAY, DECEMBER 1, 1927

EDITORIAL

THE ARMENIAN MISSION

THE CHURCH has missions both great and small, whether reckoned by membership or extent of field. Away off in Syria is a little community numbering fewer than two hundred souls, who constitute the total of the Armenian Mission. The organization has had a chequered history, in which the elements of privation, anguish and tragedy are prominent.

This unit was once known as the Turkish Mission, and Aintab was the place of its headquarters; but under pressure of Turkish misrule, tyranny and massacre the persecuted Armenians who had become members of the Church were removed to Syria; they were established at Aleppo, where they have been cared for in their material as well as spiritual interests. Practically all of the present members are refugees or children of refugees.

They still have difficulty in finding remunerative employment; and although most of them toil long hours each day business competition keeps their products at low prices. Many of these people, women as well as men, are skilled in the making of Oriental rugs, carpets, towels, and, the women particularly, in embroidery and other fine needlework.

With this Mission, whether known as Turkish or Armenian, the name of ELDER JOSEPH WILFORD BOOTH will always be prominently associated, and in the story of the last decade the name of his devoted wife, SISTER MARY R. BOOTH, will stand with his in honourable remembrance. In the course of his several periods of missionary service Brother Booth, who has served long and faithfully as President of the Armenian Mission, has given nearly seventeen years of his life to work among these people. He has passed through the affliction of black smallpox, from which dread disease two of our missionaries lie buried, one at Aintab, Turkey, the other at Haifa, Palestine. These martyrs to the cause of the restored Gospel are Elder Edgar A. Simmons, who died in 1896, and Elder John A. Clark, whose death occurred in 1895. In addition to these, the body of Elder Adolph Haag, who died of typhoid in 1892, rests in the cemetery at Haifa; and that of Elder Emil J. Huber, who succumbed to typhus fever in 1908, is buried at Aleppo.

President Booth has been a true pastor to these members, who verily have come up through great tribulation; he has been a

tender and self-sacrificing shepherd to the harassed flock; and he loves his sheep.

In the matter of church training the community is a marvel, and exists as a living monument of praise and honour to the President and his wife. With but a very limited range of literature published in their language, the people have become well versed in a knowledge of doctrine and church organization. On the occasion of a visit amongst them by the writer of these lines during the last month they showed ability in the work of the auxiliaries such as would be creditable in the home wards of Zion. A Book of Mormon drama, written and staged by the members, was put on during this visit, and proved to be of a high order of merit.

The Relief Society, under Sister Booth's able presidency, is an active organization, with much good to its credit; while the Sunday School and Mutual Improvement Association are in full and successful operation.

Missionary service among these people involves more than preaching, teaching and training in what we generally call church activities; all these have to be attended to, and, besides, the Saints have to be employed, their products are to be marketed, while their sick and afflicted have to be provided for, and tended. They have living quarters in rooms that open upon inside courts, after the style of Oriental *khans*; these are provided for them rent-free by the Church.

For years past Brother and Sister Booth have been the only missionaries labouring among the Armenians. It is probable that the work will be extended into southern Syria and Palestine, and that Elders will be sent to assist.—J. E. T.

"A TRIBUTE TO REAL MISSIONARIES"

The Church of Jesus Christ of this day, as aforetime, is distinctively an organization given to intensive and extensive missionary labour. For nearly a century divinely commissioned servants have been proclaiming the message of summoning importance—the Gospel of Jesus Christ; and in their traveling ministry the Elders of the Church have been heard in all civilized countries of the world and on many of the islands of the sea. High commendation and praise for the altruistic motives and excellent conduct of the missionaries is frequently voiced by all classes, from officials of State down to the humblest inhabitants of many nations. The following tribute is of recent date and appeared in the *Hawaii News* under the heading quoted above:

It is a relief, after years of watching political and commercial shams, to turn to the consideration of the work of white men whose aim is not

the exploitation of the people of Hawaii. One's faith in one's race receives some hard, deserving blows in Hawaiian history; but it isn't safe even to generalize that all white men are exploiters, or money-mad in their chase of the holy dollar.

These restful thoughts and renewal of faith occur to us at this moment of writing when we are reminded that the Elders of the Church of Jesus Christ of Latter-day Saints—or Mormon missionaries as they are popularly termed—have not one mark against them in thirty years of work among the natives of these islands. Not one scandal ever has happened to mar their good record, though their work has taken them daily into intimate contact with the more humble and more unsophisticated native Hawaiians.

These missionaries have shared the lowly cot and meager fare of those among whom they have worked, and have not only preached but lived the life of the Great Master.

In economic affairs the record of these missionaries is equally above criticism. The one large industrial effort directed and organized by their Church, the plantation at Laie, Oahu, has been largely a cooperative one, where the white Elders have been the buffer which has fought the mill company for a square deal for the Hawaiian planters and labourers, until it has become a general custom of that mill company to treat all of its small farmers with rigorous honesty.

Again we repeat, it is a relief to turn and review and compliment the labour of white missionaries who are not exploiters.

SOUTH AFRICAN MISSION MAGAZINE

The Cumorah Monthly Bulletin for October, this being No. 5 of Vol. 1, has come to our desk. This fourteen-page, mimeographed publication is the official organ of the South African Mission, published at "Cumorah", the Mission Home at Mowbray, Cape Province. President Samuel Martin is the Editor, and is assisted by his wife, Sister Clara A. Martin, President of Mission Relief Societies, and by Elder Leo R. Jenson, Mission Secretary. Included within the *Bulletin* are editorials and instructions by the Mission President, contributed articles, extracts from other church publications, together with news and comparative statistical reports relating to the Mission. This messenger of the Mission is doubtless proving itself beneficial within the South African territory, and President Martin and associates are to be commended for their initiative and efforts.—R. L. E.

THE FREE STATE CONFERENCE

CHURCH MEMBERS of the Free State District and their friends assembled for Fall Conference on Sunday, November 20th, at 8 Merrion Row, Dublin, where three public services were held. Those in attendance included Elder Ralph V. Chisholm and Sister

May Booth Talmage from Mission headquarters in Liverpool, President Kendall D. Garff and Elder N. Glenn Stanford of the Ulster District, President Carl E. Brown from the Bristol District, and President Benjamin R. Birchall of the Free State District.

"The Book of Mormon", a theme of ever-increasing interest and importance, was effectively treated under the direction of the Sunday School in the forenoon assembly. Inspired writings concerning the coming forth of the book, taken from both the Bible and from the Nephite record itself, were repeated, and the manner of its coming forth was clearly portrayed. It was also shown that the record contains the history of the ancestors of the American Indians, and that its great mission is to convince the world of the divinity of Jesus of Nazareth and to supplement the Bible, adding clarity to many obscure passages, and supplying many important omissions from the Hebrew record. The participants included the oldest member of the District, "Grandma" Baeuerle, aged seventy-four, and the youngest member, Patricia Steele, aged two and one-half years; fifteen other members of the Sunday School took part in the songs, recitations and memorized discourses that were there given.

Sister Talmage commended all participants and others who were responsible for the well-given program. Her further remarks dealt with the divine authenticity of the Book of Mormon. She advised frequent reading of the sacred record, assuring that its precepts were always encouraging and uplifting. She referred to the vision given to Nephi concerning the birth of Christ, and to words of Alma regarding the resurrection, and in closing bore strong testimony to the divinity of the Western record. Elder Chisholm set forth that this is Christ's Church, that God is directing its destiny, and that there is work for all to do. He showed wherein Book of Mormon prophecy and the signs of the times coincide, and bore testimony to the sacredness of the Nephite record and the actuality of the restoration.

A statistical report relative to the labour of the past six months within the District was read by President Birchall at the afternoon services. Notwithstanding that Traveling Elders have not been labouring in the District, 187 gospel conversations have been engaged in; 47 books and pamphlets and 249 tracts have been distributed; 72 meetings have been held and five baptisms performed since last conference. The General Authorities of the Church and the Mission and District officers were presented and unanimously sustained by vote of the conference.

President Garff, the following speaker, continued the theme of the previous meeting, showing that inspired writers whose words are recorded in the Book of Mormon prophesied that the book would come forth at a time when men would deny miracles and the power of God. As the Church of Jesus Christ of Latter-day Saints has been misunderstood in the past, so was Christ's Church

of old misjudged, and so have been the prophets of former days, Elder Stanford averred, and closed with words of Joseph Smith and Sidney Rigdon concerning the real and personal existence of God the Father and of His Son, Jesus Christ. President Brown dwelt upon the divinity of Jesus of Nazareth, citing instances of the Father bearing witness to the world that Jesus Christ was His Beloved Son. The sure knowledge that Jesus is the Christ is one of the greatest blessings that can come to man, if the possessor of such knowledge bears record of the glorious fact to his fellow-men, and uses the testimony for the glory of God, he stated.

Elder Chisholm was the first speaker of the evening gathering, and delivered a powerful discourse illustrating from Book of Mormon history the cycles through which human society passes, reaping prosperity or poverty as its members serve God or live in wickedness. He bore testimony of the divinity of the new witness for God, the Book of Mormon, and admonished all to harbour no vanity that would restrain them from acknowledging the hand of God in all things.

In her evening address Sister Talmage attested that the power of God is the dominant and ruling factor behind this, the Church of Christ of the last dispensation, and behind the prophets who have guided and directed its affairs since the beginning. One hundred years is a fair test for the Book of Mormon, she stated; and warned against adherence to the specified details and outward manifestations of the law to the exclusion of humility and continued good works, "for the letter killeth, but the spirit giveth life."

President Birchall quoted words from writings of the Prophet Joseph Smith "who am I that I can withstand God" and told of his conversion in Utah while he was labouring as a preacher and missionary for one of the well-known churches of the world. He urged all the Saints to remain true and faithful to the covenants they had made with the Lord, and to keep the commandments of God regardless of hardships and burdens and bitter experiences that are often encountered in life.

Sister Ena Birchall rendered vocal selections during the day. A meeting for the Mutual Improvement Association was held; the Relief Society convened under the direction of Sister Talmage, and Elder Chisholm and President Birchall met with the local Priesthood and gave words of counsel. A peaceful spirit prevailed throughout the services of the entire day; the singing by the congregation of appropriate Latter-day Saint hymns was entered into with spirit.

BENJAMIN R. BIRCHALL, District President

A LITTLE philosophy inclineth man's mind to atheism, but depth of philosophy bringeth a man's mind about to religion.—BACON.

THE DIVINITY OF JESUS OF NAZARETH

(*Concluded from page 759*)

Then came John the Baptist in his resurrected state, and ordained Joseph Smith and his companion in the ministry, Oliver Cowdery, to the Lesser or Aaronic Priesthood, giving them authority to baptize repentant believers for the remission of their sins, and informing these two that they would later receive greater power and authority comprising that of the laying on of hands for the bestowal of the Holy Ghost. See Doctrine and Covenants, section 13.

Not long after their ordination, Joseph and Oliver were visited by the three Apostles, Peter, James and John, two of them as resurrected beings, and the third, John, as one who had not yet passed through the change called death. These conferred upon Joseph and Oliver the Higher Priesthood, known in scripture as that after the order of Melchizedek, and ordained them to the Holy Apostleship.

Jesus Christ continued to reveal Himself through Joseph Smith, giving instructions for the establishment and building up of His Church upon the earth. The organization of the Church as a body corporate was effected on April 6th, 1830; and Joseph Smith was ordained and sustained as the first Elder in the Church, while Oliver Cowdery was made the second Elder in the Church.

The book of Doctrine and Covenants is a record of latter-day revelation from God to man; and the One speaking from the heavens was and is Jesus Christ. On February 16th, 1832, Joseph Smith and Sidney Rigdon were shown in vision the glory of the Father and the Son, as is thus recorded:

And we beheld the glory of the Son, on the right hand of the Father, and received of his fulness;

And saw the holy angels, and them who are sanctified before his throne, worshiping God, and the Lamb, who worship him forever and ever.

And now, after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him: That he lives!

For we saw him, even on the right hand of God; and we heard the voice bearing record that he is the Only Begotten of the Father—

That by him, and through him, and of him, the worlds are and were created, and the inhabitants thereof are begotten sons and daughters unto God.—Doctrine and Covenants 76: 20-24.

On April 3rd, 1836, Joseph Smith and Oliver Cowdery beheld the presence of the Lord Jesus Christ in the newly dedicated Temple at Kirtland, Ohio, and heard "even the voice of Jehovah, saying: I am the first and the last; I am he who liveth, I am he who was slain; I am your advocate with the Father." See Doctrine and Covenants 110: 3, 4.

We are not wholly dependent upon ancient scriptnre, important and sacred thongh that may be, as we know that both Elohim, who is the Eternal Father, and Jehovah, who is His Son Jesns Christ, have manifested themselves in this the last dispensation. Jesus Christ is with His Church to-day.

SUMMARY

1. Within a few centuries after the personal ministry of Christ, both in Palestine and America, a universal apostasy enveloped the world of mankind. What is apostasy? Name some of the dire results that followed the cessation of revelation from God to man.

2. In 1820 the Father and the Son revealed themselves to Joseph Smith. Relate what appear to you to be the most important features of this glorious and unprecedented manifestation. In what respect was it unprecedented?

3. The Lesser or Aaronic Priesthood was restored to earth. When and by whom? State the attendant circnmstances. The Higher or Melchizedek Priesthood was afterward restored. By whom?

4. Joseph Smith and Sidney Rigdon were shown in vision the glory of the Father and the Son. Describe the manifestation and give the solemn testimony of the two men.

5. Joseph Smith and Oliver Cowdery saw the Lord. When and where? Describe the event.

6. Jesus Christ has continued to reveal Himself to His Church. What scriptnres have we demonstrating this?

FROM THE MISSION FIELD

Transfers: The following missionaries have been transferred from and to the Districts specified: Percy F. Hill, Hull to Birmingham; John P. Hopkinson, Birmingham to Nottingham; F. Donald Merrill, Manchester to Nottingham; Thomas E. Paskins, Sheffield to Birmingham; David W. Sutton, Nottingham to Norwich.

Releases and Departures: The following missionaries have been honourably released and sailed for their homes in America aboard the *Leviathan* on November 22nd: Elder Albert B. Carr, who has laboured in the Hull and Bristol Districts, from Cherbourg; Elder George S. Wright, of the Nottingham and Hull Districts, from Cherbourg; and Elder Wallace D. Yardley, who has laboured in the Nottingham and London Districts, from Southampton.

Doings in the Districts: *Sheffield*—A meeting for Mutnal Improvement Association officers of the Sheffield District was held at Doncaster on November 15th, under the direction of President Cecil B. Kenner. Mutnal work was discnssed in its many phases, the *Hand Book* being used as a gnide. Friendly competition among

the branches was decided upon, an M. I. A. banner being selected as the award for the most efficient organization.

Arrivals and Assignments: The following missionaries arrived in Liverpool on November 26th, aboard the *Montcalm*; they have been thus assigned:

For the British Mission—Roy Allen, Provo, Utah, to the Hull District; Joseph Willard Harmon, Price, Utah, to the London District; Wilford Nelson Hemmert, Thayne, Wyoming, to the London District; Adrian Orme, Idaho Falls, Idaho, to the Norwich District; Hyrum Grant Vest, American Fork, Utah, to the Norwich District; Alma Richard Wakeling, Toquerville, Utah, to the Manchester District; Ellis James Yardley, Beaver, Utah, to the Hull District.

For the French Mission—Basil Hemenway Bertoch, Granger, Utah; Allen Francis Hampton, Ogden, Utah; Kenneth Alma Moser, Bancroft, Idaho; William W. Eugene Willey, Salt Lake City, Utah.

For the German-Austrian Mission—S. Ross Hatton, Provo, Utah; Carl William Huhl, Salt Lake City, Utah; William W. Klingler, Rexburg, Idaho; Curtis Lefler, Charleston, Utah; Stanley Lott, Lehi, Utah.

For the Swiss-German Mission—Joseph Conlam, Jr., Salt Lake City, Utah; Joseph R. Morrell, Jr., Ogden, Utah; Frank A. Monritsen, Ogden, Utah; Hugh Nibley, Glendale, California; John Max Wendel, Salt Lake City, Utah.

Branch Conferences: Of the Burnley Branch, Liverpool District, on November 13th. "The Sabbath Day" was the theme treated by Sunday School members in the opening meeting of the conference. The speakers were President David M. Kennedy and Elders Moroni B. Harrison, Edward M. Bunker and Jesseo C. Nixon. The *Burnley News* gave space to a brief but fair account of the proceedings.

Of the Glasgow Branch, Scottish District, on November 13th. Convincing testimony answering in the affirmative the question "Was Joseph Smith Sent of God?" was brought out by the Sunday School classes. District President William Cooke, Branch President John Hunter, and Elders Louis S. Leatham, Willis E. Bean, L'Etrenne Andelin, Melvin H. Archibald and Carl W. Buchanan were the speakers of the day.

Of the Sunderland Branch, Newcastle District, on November 13th. "The Thirteenth Article of Faith" was the central topic of discussion by the Sunday School classes. President Orson H. Berrett and Elder Vard W. Meadows were the speakers in the evening gathering.

Of the Blyth Branch, Newcastle District, on November 20th.

The program of the Sunday School centered around "The First Article of Faith." President Orson H. Berrett and Elder Vard W. Meadows delivered discourses at the evening services.

UNDER THE SNOW

Under the snow lie last year's flowers;
Back in the past lie happy hours;
The snow has come and covered them over,
The regal rose and the humble clover,
And time has hidden with mists of gray
The laughing joys of an ended day.

Last year's flowers lie under the snow,
Back in the past, the long ago;
For time has changes; the year has seasons,
And men have faults, and God has reasons,
And whatever it is the Summer brings,
The lovely things are the fragile things.

Under the snow—but the heart forgets
To think of next year's violets—
Under the snow of each December
Lie buds of next year's May, remember.
Under the snow lie next year's flowers,
And always ahead lie happy hours.

Douglas Malloch

DEATH

Osborne—Brother Ernest William Osborne, a Priest in the St. Albans Branch, London District, passed away on November 11th at the age of fifty years. Brother Osborne had been an active and faithful worker in the Church, having served in many capacities in the Branch. Funeral services were held in the Latter-day Saints' Chapel at St. Albans on November 15th, under the direction of the Branch Presidency. Traveling Elder Myron H. Brenchley and Local Elder William J. Jolliffe were the speakers; Elder Brenchley dedicated the grave.

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